



"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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[For the Christian Spiritualist.]

BIBLE DOCTRINE—No. 2. PHYSICAL MANIFESTATIONS.

It is evident that the disciples of our Lord believed that men could see Spirits, for, "when they saw Jesus walking on the sea, they were troubled, saying, it is a Spirit." (Matt. xiv, 26, Mark vi, 49.) It is evident to every thinking mind that the doctrine of Spirit-manifestations had been previously admitted and the possibility of it settled in their minds, or they could not have made such a conjecture. The state of sudden surprise in which they then were, was not propitious for the introduction of new ideas. Further, the doctrine of Spirit-vision is admitted by the Lord Himself when he said to them, when they again thought he was a Spirit, after His resurrection, "Behold my hands and my feet, that it is I myself, handle me and see; for a Spirit hath not flesh and bones as ye see me have." (Luke xxiv, 39.) Here He refers to the intangibility of Spirits, as believed in by them previously and admitted that Spirits might be manifested to them.

That Spirits or angels can be seen in bodily shape as men by men of earth, has been the experience of every age and of every nation, if we are allowed to credit their testimony in this case as in other cases, for all communities have had their believers, in the appearance of apparitions, Spirits, ghosts, &c., and most especially does the Bible give testimony to this doctrine in all the principal parts of it. It is not the task of believers in the Bible to deny that Spirits manifest themselves now, but it is the proper task of their opponents to prove that such power has been taken away from Spirits, or that men have lost the power of seeing them. The affirmative of the question is theirs and not the negative. The proof lies upon them and not on Spiritualists, and it would be well for them to think of this, for we assent without the fear of successful contradiction, that such an idea as that Spirits would cease to manifest themselves, or men lose the power of partaking in the knowledge of it, is not in the Bible. Then, let all who profess a belief in the truth of the Bible, either admit the possibility or probability of their present manifestations or of their own negligence of truth.

To Moses as flaming fire in a bush that consumed not the bush, did an angel (Spirit messenger) appear. (Ex. iii, 2. Acts vii, 30.) It was an angel that appeared to the Israelites as a "pillar of cloud by day and pillar of fire by night." (Ex. xiv, 19; xxiii, 20, 23; xxxiii, 2 and xl, 38. Is. lxiii, 9.) It seems there were "ten thousands of angels" at the giving of the Jewish Law on Mount Sinai, (Deut. xxxiii, 2,) and from Enoch's prophecy "myriads of angels" of the same sort will minister to us, (Jude 14 verse.) In the last time verse 18.) That these "tens of thousands" (Myriads translated Saints) were angels, (Spirit messengers) is clear from Acts vii, 53, agreeably to the testimony of Stephen, to whom Heaven was opened, (verse 56,) and whose own face shone as an angel's, (Acts vi, 15,) as well as did Moses' face. (Ex. xxxiv, 30, 35.)

The Lord not only made all those physical manifestations, "the fire, smoke, thundering, and voices of words," at the giving of the law on Mount Sinai as above stated, by means of angels or Spirit messengers, but He promised "to send an angel (Spirit messenger) before Israel, to bring him to the promised land;" (Ex. xxiii, 20, 23,) and said further (verse 21, 22,) that they must "obey Him," "for my name is in Him," and repeated Ex. xxxiii, 2, so we find that all the physical manifestations of cloud in the Tabernacle, (Ex. xl, 34, Acts vi, 38,) and voices from over the mercy seat, between the Cherubim on the ark of the covenant (Ex. xxv, 22) and in the temple built at Jerusalem, were the manifestations of Spirits in whom was "put the name of the Lord," even to that of "speaking face to face as a man with his friend." (Ex. xxxiii, 11.) All these manifestations were the physical manifestations of Spirits. Who says they do not or cannot now manifest to us and why?

Undeveloped and mischievous Spirits in olden time, as now, manifested themselves through mediums of their own choosing, as all know who are the least conversant with the histories of our Lord's doings, and even afterwards as is evident in Acts xix, 13 to 16. But the question of Spirit manifestations in olden times must either be given up or a belief in the truth of Bible history. But for the information of professed Christians who have paid very little attention to what is in the Bible, we will turn their attention to a few more facts, to show the similarity of the manifestations recorded in the Bible and those claimed to be made at the present day.

The darkening of the sun at the Lord's crucifixion was similar in kind with the blackness of darkness on Mount Sinai, and the rending of the rocks, and the quaking of the earth, like those which made Mount Sinai shake. These, together with the dividing of the Red Sea and the waters of Jordan, were greater manifestations of Spirit power physically than many of us have seen in this latter day, but the proof that Spirits did on those extraor-

dinary occasions manifest greater power than they have been yet known to manifest in our day, is no proof that they have lost ALL power to make physical manifestations or that they cannot yet, when necessary, manifest as powerfully as ever they did upon earth.

It is claimed now, that Spirits can, through mediums or of themselves, Spiritualize water so as to work great effects in curing diseases. In olden time, the pool of Bethesda was frequently Spiritualized by an angel, so that "The first that stepped in was made whole of whatever disease he had." (John v, 4.) Why cannot Spirit messengers do the same now? Will any one please to inform us? Is the failure that some attribute to them, because they cannot or because they will not? If it be because they will not, please tell us what has changed their minds?

It is said in our time that the Spirit monitors of some mediums can instruct their mediums in the course of diseases and in cure of applicants at any distance, if the mediums be put in possession of a lock of the hair of the applicant, or bit of his clothing &c., and for ourselves we cannot see why, when in old times they were cured by the "shadow of Peter passing over them" or "handkerchiefs and aprons being sent from them from Paul." (Acts v, 15, xii, 12. Why have such gifts ceased? If they have, it is owing to the want of a proper belief in them, and the power of Him who through mediums can and will do such things. (See Mark xvi, 17 and 18.) If that which calls itself the Church of Christ has lost its promised and once Spiritual power, let the soundness of their own faith be looked into and suspected, rather than the defect to the inability, unwillingness or idleness of Spirits as the cause. Let it rather be supposed that the Church has followed and is following cunningly devised creeds and fables, rather than having that faith to which these things were promised, rather than to the failure of the promise to the unwillingness or inability of Spirits that were once so willing and so powerful. What could have made them sick, weak or idle?

They could roll great stones, that it was wondered who could get to lift! (Mark xvi, 3.) But a Spirit messenger had rolled back the stone, and sat upon it. (Matt. xxviii, 2.) They also opened prison doors, (Acts v, 19, xii, 7, xvi, 27,) unlocked chains, opened gates, and can they not now tip tables or even break them to shivers, if good can be done by their manifesting so much physical power? Yes, and even writing and speaking through mediums if necessary? Surely they can, and none but the innocently or willfully blind can deny it; yes, and make the rappings too as they did in former times.

It is evident that the first Christians believed in Spirit rappings, for when Peter had got out of prison by Spirit power, as related in Acts xii, 7 to 10, he went to the house of Mary, the mother of John, whose surname was Mark, and knocked at the door of the gate; a damsel came to hearken named Rhoda, and when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter was before the gate; and they said unto her "Thou art mad;" but she constantly affirmed that it was even so. Then they said, it is his Angel. (Verses 13 to 15.) But it happened to be Peter and was not his Spirit as they supposed, as being more probable for his Spirit to rap than that he should be there out of prison. Now then, attributing his knocking at the door to be rappings made by his Spirit, shows most conclusively that they believed in Spiritual manifestations by rappings and knockings.

There is scarcely a kind of manifestation now made, but what is either mentioned in and sustained by the Bible, or may be legitimately inferred therefrom. Then, whence is the reluctance in members of the sects or churches to believe? Especially, as John in his first and general epistle, written in reference to the "last time," (chap. ii, 18,) he drops the very necessary caution to us, to "Believe not every Spirit but try the Spirits whether they be of God." (Chap. iv, 1.)

TRIO.
LOVE OF HOME.—Goldsmith speaks in the following lines of the universality of this sentiment, this love of home, which needs but a place which it can call home, irrespective of its merits or demerits, and sighs to be there, and is miserable when away:

"The shuddering throng of the frigid zone
Bodily claims that happiest spot his own.
Extols the treasures of his stormy seas,
And his long nights of revelry and ease;
The naked negro, panting at the Line,
Boasts of his golden sands and palm-yew vine,
Basks in the glare, or stuns the tepid wave;
And thanks his gods for all the good they gave,
Such is the patriot's bosom, where'er we roam;
His first, best country ever is at home."

It is worthy of remark that the inhabitants of dreary, desolate, and barren, and of high-bleak, mountainous and picturesque countries, seem more attached to their native land than those whose homes are in more favored sections of the world. One reason for this may be found in the fact that equality of rights is more general in countries of the former description. Luxury has not, because it cannot, enervate the rich, whom Nature thus makes physically the equals of the poor, while these latter seem instinct with a Spirit of liberty, which the mountain heights of their country are particularly calculated to foster; and their robust constitutions, invigorated by climbing the heights and breathing the pure atmosphere of the everlasting hills, increase this same Spirit by heightening the buoyancy and elevating the tone of mind, and giving it that elasticity which perfect health imparts, and in which independence finds those conditions requisite for maintenance and perpetuity.

The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to a child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity; to God, obedience.—Rough Notes.

NEW PUBLICATIONS.

ARNOLD, AND OTHER POEMS. By J. R. O'CONNOR. New-York: PARTRIDGE & BRITTON, No. 300 Broadway. 1854.

We have delayed our notice of this neat and handsome little volume to gain time, as we wished to read "Arnold" with careful attention.

Had we room for an extended review, there are many reasons we could give to justify the pleasure we feel in this publication,—as it is, we must be brief. We are pleased because the subject as well as the author is American, and as an American production, should be treated with kindness by all who wish to encourage "native" genius and talent. We know there is a market for transatlantic productions of all kinds, one that rules not only the reading many, but our critics and would-be reviewers, and all because it is the "fashion."

There must be something in the very act of anticipating, that either enhances the value or fixes the condemnation of a thing, for it is one of the oldest absurdities and inconsistencies of civilization to "go far and buy dear," while the same and often better articles of a like kind can be had at home for half the pains and money.

The absurdity of the Romans sending to Brittany for oysters, and buying them at enormous prices and eating them, when they should be condemned by every law of health,—while the Bay of Naples could furnish a better, cheaper, and healthier article,—is not more ridiculous than our greedy hankering after a foreign literature, forgetful of the many intellectual feasts prepared to hand in our own country.

In illustration of the above, we may instance the change in public feeling in Mr. G. P. R. James and his novels. When he was an Englishman everything he gave the public was hailed with all the noise and nonsense of a people anxious and greedy to make their "grand debut" to this great Mogul of fiction; but soon as the novelty of his American adoption and baptism has passed away, he is permitted to sink to rest or to go to sleep, just as it may please him, since the charms of his fiction are gone. He has come to America and henceforth forget his productions to England, since it is a universal fact in the science of psychology, that "distance lends enchantment to the view."

We write thus not to depreciate the works of any country, (for genius has neither age nor country beyond a cultivated humanity,) but to call the attention of the reader to this obvious inconsistency, and to ask his aid in its reform.

Another fact nearly as absurd and pernicious springs from the former, viz: that of ignoring the merits of the less fortunate members of the brotherhood of genius, because there are some few great. We think it would be no very difficult task to convict many of our most popular critics of the narrowest and most superficial Catholicism to seven-tenths of all native genius.

Whether the admiration professed for Shakespeare, Milton, and a few other names in the brilliant galaxy of genius is sincere or not, we cannot now inquire; but certain it is, that reform is needed here as in other departments of life, where a surreptitious veneration for antiquity and the things of the past hangs round the neck of humanity like a huge incubus, crushing inspiration and vitality out of present life. No wonder poetry is cold and the age barren, since the Spirit that was wont to mould itself into great conceptions by a "far-reaching fancy," has rocked itself to sleep while singing lullabies to the pets of the past.

"Many a time and oft" have we been forced into reflections like these, by seeing some half-dozen lines or so, of contemptible twaddle given to the public as a "critical notice" of some new book, belonging to some one unknown to fame. A long chapter might be written on the immorality which in many cases have sprung from this state of things, as it frequently leads to the most palpable piracy of names and composition, in order to force the work on an unreflecting and indiscriminating public.

So much we feel moved to say at present, as the little volume at the head of this article has received scanty justice at the hands of its critics.

It may be the subject is distasteful to them, because associated with one of the "dark scenes in history," but mostly we apprehend, because "Arnold" himself, has long since been dramatized and popularized in the public mind, and therefore not likely to be fruitful of novelty, although presented in a new dress.

In proof of this we might cite the history of the stage for the past quarter of a century, and ask how often during that period of time have the English historical plays of Shakespeare been performed before a British or American audience? Those who are acquainted with the history of the stage will say very seldom, in comparison with his Roman, Venetian, and other national dramas; because good sense has long since taught practical judgment the necessity of novelty in all stage representations. And were it not for the culmination of genius which the poet appropriates to some of the prominent characters, Shakespeare's plays, like those of Beaumont and Fletcher, Massinger and Ford, Dryden and Lee, would be known more as past curiosities of literature, than sources of present inspiration and pleasure. And as it is, the attraction belongs now mostly to the genius of the actor or actress, rather than the poet; because the intellectual conception of these characters have been so popularized by frequent reading and representation, that the personifications of the best artists of the modern stage are but elaborate efforts to give vitality and life to these abstractions.

A historical tragedy, therefore, to be successful, must possess not only the marked individualities found in other plays, but all the varieties of char-

acter necessary for contrast and relief during the development of the catastrophe.

In this particular "Arnold" is defective as a dramatic production, either for stage or reading purposes.

Fidelity to history is the first of virtues, where the desire is historic delineation, but for stage purposes very marked modifications have oft to be made, so as to bring the main facts and spirit of the times before the audience.

Taking it for granted, therefore, that "Arnold" is a historical, rather than a dramatic composition, we will henceforth speak of it as such, in the following remarks. And here we might as well thank the author for his effort as elsewhere, since to us it is a most timely and acceptable issue. The age is emancipated in literature, philosophy, biography, and we cannot well see why it should not be in history. The efforts of Thomas Carlyle to free the memory of Cromwell from the purgatory of public opinion, as well as Lord Brougham's essay to emancipate the life and much of the writings of Voltaire from the theological odium of Christendom, are alike commendable to the student of history and the friends of progress.

By the same philosophy we accept "Arnold," not as the first, but as the best effort yet made to free the memory of that undeveloped man from the unnecessary blackness and darkness which the popular feeling and prejudice of other days have thrown round the memory of that once bright, but unhappy genius. This emancipation of the great men of the past from the popular "hells" of the times, will be in proportion to the development of distributive justice and a healthy moral sentiment, since most men are already convinced that "where sin did abound, grace did much more abound."

We may not soon forget or forgive the selfishness of any man or set of men, who could for a moment think of, much less attempt, the destruction of a band of heroes who were fighting for life, "liberty, and the pursuit of happiness," with the holy hope inspiring them that their children's children should inherit and enjoy the blessing; yet it is necessary that all the circumstances attending the development of the crime be known, that "just judgment" be possible, since self-respect to say little about the magnanimity of a developed manhood requires that we "nothing extenuate, nor set down ought in malice." The generous emotions that mingle with the memory of the martyred dead will find enough of virtue left, when the true history of the age is known, to warm the soul to deeds of noble daring, without giving false coloring to any part of the narrative for the poor purpose of reflecting fictitious virtues. If "the jargon of theology affords a field too barren to bear so vigorous a weed as undisputed contradiction," what wonder that self-emulation, personal aggrandizement and wild ambition, should be productive of discords and antagonisms so as to develop "factious." Schism in church and Faction in State government, has ever been productive of the most unhappy issues,—issues that have not only tempest-tossed the "Arch" of liberty, but often brought Humanity to a stand still.

At the opening of the tragedy, we find some members of Congress making free speeches on the "higher law" principle, against a FACTION then in power, whose history we have in these few words from the 1st member:

Scarcely has our infant country
Passed from the midwife's hands, when we begin
To quarrel with our friends, and where we am
To this are Stark and Arnold sacrificed.

Arnold had gained for himself a name second to none in the army, and had ever manifested a spirit of heroism and daring adventure, wild betimes even to extravagance, but ever marked by a power of will and an energy of character that put to flight all odds and obstacles. He had fought, bled and suffered for the country and the cause of freedom, and naturally expected promotion. For reasons not clear, he is not promoted, but "superceded" by Lincoln and St. Clair.

The following soliloquy will explain the state of things at this time, and give some insight into the character of Arnold:

"'Tis true, I'm superceded; and a batch
Of dolls set over me. Disgraced! destroyed!
So far as my enemies, who hang
Thirsting for blood, can do it. Ah, poor me!
They have achieved a strength I dreamed not of.
But I will meet them face to face, and play
This match-game bravely through; and they shall drink
Aye, to the dogs, the bitterness they've steeped
For me. Oh, base ingratitude! Oh, lame,
Imbecile and distracted, wise, wise Congress!
I'll bear you in your proud, conceited halls,
I'll strike a blow for freedom, and I'll show
And cast myself, my wrongs, upon my country."

A temper like this, though well adapted to war and massacre, is not the kind of material to make a cool and clear thinker, so that we are not surprised at finding him in a constant state of excitement and passion through the play.

Gen. Gates, from ambitious motives, is the private foe and public opponent of Gen. Arnold, and has so often stood in the way of victory to Arnold's thinking, that the following reflections seem quite natural:

Who leads my fellows in the wild melee?
Gates is all snug and quiet in his tent.
Fave that his clothes are packed, and all things ready
For safe retreat. My God! and where am I,
When words are flashing, and the rattling shot
Flies, and the bayonets in wild waves sweep
Over the work of freemen? Here am I,
Chained, helpless, desperate! For my ravaged country
I've poured my blood like water. All my hopes,
My strength, my life, I've offered on her altar.
And where the bravest shrunk, these have I met
Her foes unblanching; and all that mortal power
Could do, I've done in her extremity.
But she repays me hate, distrust and scorn.
Her millions hunt our cause of infamy.
Even in my wounds. Must I submit to this,
And lick the hands that scourge and torture me?
Must I bow down to Gates, and cry, All hail!
Thou prince of puppets!

Arnold, in common with most men, talks much of his injuries and personal wrongs, too much for

the true hero; yet he is not all selfish as we may judge from the following generous remarks:

Here is a letter, Sir, of which I beg
To claim your care; and here five hundred dollars,
To be expended for the education
And fit support, according to their station,
Of the orphan children of brave General Warren.
He was my friend; and while our burdened country
Delays provision 'gainst the poverty
In which I hear they're living, he it mine
To rescue them from want, and care for them.
All necessary cost and proper charges
For their fit maintenance, from time to time,
I'll pay.

Still it were well not to place too much confidence in this, as the General has just returned home with his blushing bride, and no doubt being happy, feels the necessity of doing something noble. Very natural for a newly-married man, with such warm feelings as the General.

Nevertheless we cannot help a feeling of surprise, when we find him in the very next scene holding private and confidential conference with a "merchant," a "Jew," and the "Captain of a privateer," with each and all of whom he seems to be on very intimate, though not friendly, terms. But as "money is their suit," there is not much need of ceremony, so they talk to the point in the regular Wall-street style.

Mrs. Arnold in the meantime is finding that

The pathway through this valley of existence
Is not all strewn with flowers. Drear sands,
Where green things cannot grow, and leafless trees,
With sharp protruding thorns, and threatening rocks,
And precipitous huge cliffs intervene.
O God! support my strength, and hold my heart.
And shed thy peace upon my husband's soul!
I cannot follow him, he's out of doors,
The treatment that is meted out to him.
For you, he has renounced his lawful king—
For you, he's offered up his strength and blood;
And in return, you suffer his good name
To be defamed; withhold his just rewards,
And drive him into fancy."

It should be borne in mind, however, that Mrs. Arnold is a "royalist," and not of the Republican party, the better to understand some of the language.

Things have progressed from bad to worse with Gen. Arnold, as he has been tried by a Court Martial, and is to be "reprimanded by the commander-in-chief," although found guilty of no crime but "imprudences."

This is the last "ounce" that snaps the already thin thread of his wavering fidelity, and sends him henceforth into the gulch of crime. Revenge and avarice seem now to be the predominant passions, aside from "his love for his wife," which Mr. George Lippard supposes to be the cause of all his error. Arnold was poor and in debt, but his pride as well as his love would not allow him to make the confession to his wife; so the "rope of sand" that for a moment held him from destruction gave way, and henceforth he is drifting to his destiny and death.

The attempt of Arnold to put the English in possession of West Point, the capture of the lamented and loved Major André, his trial and execution, are the well-known facts on which the tragedy hastens to its catastrophe. In most that Arnold has said during his war with the "faction," there are few that will not in some degree sympathize with him. But we have now arrived at a crisis in his life which is the fact that lives in history against him, and blackens the glory of his better days. We have room but for a part of the reflections which Arnold uses to convince himself. Reflections, whether good or bad, we are sorry to say, have been matched within a few years by the advocates of "law and order," against the vindicators of the "higher law."

Arnold has resolved on "infidelity" to the Republic and liberty, and we think the following as good a "plot" as he could offer for himself were he before us in person:

But why should I, who oft have braved
Death in a thousand shapes, shrink from a name?
I am no traitor, and shall be no traitor!
The treason was when first we drew the sword
In this unhappy struggle with our king:
And thus with Washington, and Gates, and Greene,
And all the rebel rabble of these States,
I am a traitor now; and so shall be
Till with one last blow I have become my foe;
I leave myself; while they remain attainted.
Entered on this struggle to obtain
Redress of grievances, not blind to act;
England has offered all we ever asked,
Which we refuse; she will not listen,
Leave with her ancient enemy, the French,
To pull her down, and trail her in the dust.
Aye, yet would that my country had not wrong
My love of her old dry! I could have died
A traitor for her sake! But human nature
Cannot endure forever the infliction
Of injuries undeserved. These States have had
My strength, my blood, my manhood. In return,
They give me wrong, and poverty and scorn.
I owe my country nothing. I've repaid
All that I ever had a hundred-fold.
The ledger balance falls upon my side.
The debt of consanguinity is cancelled
By her ingratitude. She turns on me
And of her own free will becomes my foe;
And her official minions blacken me
Scud on my track, and hunger for my life.
In self-defence, I am compelled to act;
And if compelled to act, I like myself.
I'll strike a blow for freedom, and I'll show
And cast myself, my wrongs, upon my country.
My children! hapless things! Their father's name,
I'll blot from history, and never be removed,
Will cling to them, for good or ill, forever!
And my sweet wife, how tender is her love!
How can I frigidity with dreadful deeds,
Which I am fain to live in! In hideous night?

We have kept the individuality of Arnold before us, as we wish the reader to comprehend the design of the author; as it is evident to us that he wishes to explain the "force of circumstances" as they appeared to Arnold. We who live in the enjoyments of "liberty and the pursuit of happiness," may think it "cost but little," but any one who will trouble himself to look into the history of the times will find that there existed a most marked and positive antagonism on nearly every other point, excepting hatred to the English. It should be remembered, also, that when the war was first contemplated, it was not advocated by any as an issue made on the British government for the independence of the Colonies, nor was it dreamed of for some years. John Adams was censured for making allusion to independence in one of the letters written to his wife, though its contents were made public by one of the accidents of war. So that the excuse of Arnold might turn on the assumption that he never contemplated independence,

which would receive presumptive evidence from his marrying into an English family. But such is not the position of the author. His allusion to his social circumstances is simply to prop up another argument, for in positive nature the issue is always direct, though they may give a false estimate to the value of the fact. That there was a general suspicion among the leaders of the Revolution, is evident from the "letters" written at the time. For instance, Thomas Paine, while in Paris, wrote a long letter complaining of the neglect and indifference of President Washington to his imprisonment and contemplated death, and concludes that Washington thought it for his interest to have him out of the country. The obvious meaning of this is, that it was for the political interest of Washington to have Paine away during his re-election to the Presidency. There is either insinuation or a fact in this assumption, for if there was the faintest reason why President Washington could wish the absence of Thomas Paine, it gives an importance to his social and political position not dreamed of by Americans at this day.

Whatever presumption Paine may have had in mind, certain it is that he "magnified his office" much, since we find in the letters of John Adams to his wife, "Mr. Paine" spoken of in no very complimentary terms. Whatever the truth is as to the popularity of these men, the fact is obvious that antagonism, jealousy and suspicion, one of another, was very active in getting up "factious," which seems to have been the agent that brought Arnold to disgrace. The following vindication of Arnold by his wife gives this view of the subject, which we commend to the reader for thoughtful consideration. Mrs. Arnold, speaking to Washington, says:

If Arnold be a traitor, your injustice
Has made him one. His soul was full of high
And noble thoughts; and he did love his country
Only too well. He cast away his kings,
And gave himself his mighty energies,
All to your cause. Look at his glorious battles!
Look at his body, scarred upon your fields!
But you did leave him alone, and did drive
His body and soul to frenzy, and repel
His faithfulness with infamy and wrong.
Heaven will remember this, and so will earth.
In their great final verdict.

Here we must end our notice of "Arnold," with the remark that all who wish to see many of the most prominent actors of the Revolution, native and foreign, in full dress, talking very much in keeping with the manner of the times, we would advise them to read "Arnold." We hope the tragedy may be successful in awakening the minds of all to a more charitable construction of the motives that led that once bright star to fall into darkest night.

We should be pleased to extend the notice to the "other poems," but we have already gone beyond our first intention.

* Rev. James Martineau's Controversial Sermons.
* Washington and his Generals, by George Lippard.
* See Yale's Life of Thomas Paine for this letter.

LOVE.

The true key of the universe is love. That levels all inequalities, "makes low the mountain and exalts the valley," and brings human beings of every age and every station into a state of brotherhood. "The lion and lamb lay down together; the leopard dwells with the kid, and a little child shall lead them." A wise and unprejudiced man can look abroad in the world and not see this. The splendid sun, the cerulean sky, the majestic trees, the green earth, the thousand colors that enameled the mead, the silver stream, in beauty composed and serene, living in the endless flow of its waters, all talk of what softens the heart, and inspire kindness and affection in our dispositions and feelings. Has not God made man the crown of His works and stamps all his limbs with majesty and grace, and shall we treat with harshness and indignity what God has chosen for his living temple? No; the man is austere to his brother mortal,—is the true practical atheist. The true system for governing the world, for fashioning the world of Spirits of youth, for smoothing the pillow of age, is Love. The one thing which most exalts and illustrates man is disinterested affection. We are never so truly what we are capable of being, as when we are ready to sacrifice ourselves for others, and imitate our self-love on the altar of beneficence. There is no joy like the joy of a generous sentiment, to go about doing good. To make it our meat and drink, to promote the happiness of others, and diffuse confidence and love to every one within the reach of our influence.—Cloudsley.

THE FOLLIES OF GREAT MEN.—Tycho Brahe, the astronomer, changed color, and his legs shook under him, at the sight of a fox or hare. Dr. Johnson would never enter a room with his left foot foremost. If by mistake he did not get it in first, he would step back and place his right foot foremost. Julius Caesar was almost convinced at the sound of thunder, and always wanted to get in a cellar, or under ground, to escape the dreadful noise. To Queen Elizabeth the simple word death was full of horrors. Even Tallyrand trembled and changed color on hearing the word pronounced. Marshal Saxe, who met and overthrew Frederick's armies, fled and scampered off in terror at the sight of a cat. Peter the Great could never be persuaded to cross a bridge; and though he tried to master the terror, he failed to do so. Whenever he set his foot on one he would shriek out in distress and agony. Byron would never help any one to suit at the table, nor would he be helped to any himself. If any of the articles happened to be spilled on the table, he would jump up and leave his meal unfinished.

Boys, if you save a penny a day you will be rich men.

COWPER'S MOTHER.—The influence of Cowper's mother upon his character may be learned from the following expression of filial affection which he wrote to Lady Hesketh on the receipt of his mother's picture.—"I had rather possess my mother's picture than the richest jewel in the British crown; for I loved her with an affection that her death, fifty years since, has not in the least opposing. And he penned the following lines on that occasion:

"My mother! when I learned that thou wast dead,
Say, wast thou conscious of the tears I shed?
Hast thou the Spirit of thy sorrowing son,
Watched even then, his journey just begun?
Perhaps thou gavest me, though unasked, a kiss;
Perhaps a tear, if souls can weep in bliss.
Ah, that maternal smile! I answer, 'Yes!'"

As we were knowing to the fact that a "picnic" was like to come off near Boston the day of August, we had made calculation to be one of the many present, having promised ourselves considerable pleasure, since it is generally known that "hearts are light and eyes are bright," on such an occasion, if ever. This assumption or presumption rested on the "take for granted" we would be welcomed, as we had no "pen and ink" invitation, but a strong desire to be one of those who should associate the pleasures of a picnic with the social harmonies of Spiritualism.

With this faith in the premises, we worked and got our editorial business in such a condition that we might leave for the scene of sunny smiles and happy memories, but when we arrived at the depot the "train had gone," and we were forced to content ourselves with the homely reflection "it is all for the best," promising ourselves "better luck next time."

Determined, however, to know something of progress, we started for Boston in the evening, on board the steamboat "Empire State." After we got fairly "afoot" and in motion, abundant time and opportunity was given for such reflections as the occasion called forth. And now, after returning by the same line, and in the same boat, we are hopefully impressed for Spiritualism and the future, though the text that developed that conclusion, is at present, mechanical and material; for, among the many agents working for the "good time coming," few are more general in their influence and directly suggestive of civilization, than those now used for the purposes of travel.

The reflective mind will comprehend this, for it is true that dancing is "the poetry of motion," how much more so it is true when associated with the beauty, speed and conveniences of the steamboat and rail car?

While elaborating these conclusions, and with the eye of faith building up the socialism of the future, we were fast moving to our place of destination. Surely life with full of inspiration, for as the "setting sun with yellow radiance lighted all the vale," throwing a rich and golden atmosphere over the eastern hills and shading the quiet river, the exclamations of delightful surprise and poetic rapture that ever and anon came fresh with the new-born gush of life, spoke to the receptive Spirit of joys not known nor dreamed of in the philosophy of the formalist. Daylight had passed away, and twilight had deepened into the rich shades of evening, and the hush of night gathered around the Spirits of those who sat to admire the wonders of Nature. Truly could we say,

"How sweet and solemn is the twilight scene!
The silver moon, unclouded, held
Her ways through sky and sea;
Where I could count each little star;
The faintest wind that scarcely
Stirs the leaves, the river rustling
O'er its pebbles, held its purpose silence
With a lullaby sound.
On such a night as this—at such an hour,
If ancestry can in aught be believed,
Descending Spirits have conferred with man,
Telling the secrets of the world unknown!"

Who can estimate the amount or calculate the number of impressions like to the above, which the awakening intelligence of the age finds in the endless associations of Nature and of social life? Since good sense ever

"Faintest tones in trees, looks in the running brooks,
Sermons in stones, and good in everything."

With the morning came the practical duties of life, and straight we went to Bela Marsh's bookstore, conscious we should find some of the Spiritualists there, and get such information as we needed.

We learned that the "picnic" was all the friends could wish it to be, the more it united much that was practical and calculated to aid progress and develop Spiritualism, with the pleasures and joys of the occasion.

Spiritualism in Boston, as in other places, is an *ism* of many phases. Perhaps it unites as many marked and radically different opinions as can be found either possible or harmonious to the thing itself; nevertheless, Spiritualism is the great idea, with its hopes for another and a better life, in the earth-sphere as well as in the harmonies of the Spiritual world. Many of the active, positive and radical friends of this reform were known to us, as inquirers into and searchers after facts four years ago, and we feel somewhat strengthened in our faith, renewed in our hopes, and quickened in our energies, by finding them after the "ups and downs" of these years, the practical and consistent advocates of Spiritualism.

There is nothing like a candid and careful comparison of facts, for the purpose of softening the angles of belief or conduct, since criticism without facts, however skillfully done, may be productive more of fault-finding than practical good. We were pleased, therefore, to see in the many discussions and talks that came up with the mention of the subject in public and private, a good share of what is commonly known as *tolerance*,—although it was very evident that some occupied the advanced position of "come-outers" on some points of speculation; and from the positiveness with which they insisted on their view of the issue, we came to the conclusion that in a short time they would be "left alone in their glory," as these issues are of so speculative a nature as to be "read questions" to the most skillful and penetrating in debate, for some time to come.

Such questions as the following for instance: "The identity of Spirits communicating;" "The law by which they communicate;" "Whether progressed Spirits can communicate with the earth-sphere—or imperfect ones only?" "Where mediumship commences and where it ends," with others of a like relation to positive knowledge and practical philosophy.

Nothing is more common and easy than to ask questions, and some minds seem to think that criticism and philosophy are one; but if we could impress the friends of Spiritualism with any conviction which we think more needful to be put in practice than others, it is the necessity of *patience* on all points of a speculative character, for though the child may ask a question, it takes the wise philosopher often years of investigation to answer. But a more practical reason, if possible, is found in the need of reducing to practice the knowledge we have in thick abundance, which, if put in practice and worked for in good faith, would bless the world with the conviction and knowledge that Spiritualism is doing good, and likely to bless the age and all future time, by thus developing a Spiritual, active, and every day philosophy of progress.

As we had an invitation to lecture to the friends of Spiritualism, we made the occasion the *proper time* to express views in keeping with the practical sense of the above remarks, which we were pleased to find were acceptable to those who heard them.

Living in an age when socialism is a common subject of remark, and the heretofore so-called sacred relations of society subject to constant antagonism and criticism, no mind can be so forgetful of consequences as not to see the need of some constructive philosophy to save us from the extremes of individualism, reflecting as it does at present, more the characteristics of Jacobinism than the harmonies of a developed selfhood. The lecturer suggested the propriety of studying more the sciences, particularly phrenology and physiology, as *aids* in understanding the relations of life. The necessity of studying the Bible, with such discriminative and cautious philosophy as will make truth the more clear, though it may ignore the law of language, by looking only to the "Spirit that giveth life."

That there is great need of education in a scientific point of view, is so generally true, that the only thing that saves the remark from being common-place, is found in the fact that Spiritualists are now occupying the advance ground in most of the radical reforms, and therefore need *knowledge* to save them from the absurdities which, in many cases, have disfigured and destroyed the best concerted efforts of the past. We hope the Spiritual family is to be known as a "peculiar people, zealous of good works," and we are glad to say in this connection, that it is not a barren hope, as the following contemplated efforts will prove.

We saw during the lecture time, Sunday afternoon, and in the evening at Conference, the need of a larger Hall, as the present place of meeting is very inadequate to the wants of the cause, as many had to stand in the entry and in the street, so full was the attendance. We are pleased to know by the following, therefore, that a change for the better is soon to be put in operation. The Editor of the Era says:

"We are happy to be able to announce that the Committee of the Boston Conference have engaged Melodeon Hall, for the purpose of Sunday meetings, for one year. The Hall has recently been undergoing extensive repairs and improvements, and is expected to be ready for occupancy on the 17th inst. It is designed to hold one free meeting in the day time, and to have a course of lectures, at a small admittance fee, in the evenings. The services of one or more of our prominent lecturers will be given for the day meetings, and the evening lectures will be given by the most prominent advocates of Spiritualism throughout the country. Some shaking among the dry bones of Materialism and a decayed Theology may be anticipated."—A. E. N.

We have no doubt as to the impulse the cause in Boston and its vicinity will get from this concert of action. The more the efforts at the Melodeon are to be seconded by other and still more significant issues for good, because of a larger and a more comprehensive and practical kind.

We invite the attention of the friends of Spiritualism everywhere to the following, as it is suggestive of present need in many of our large towns and cities. We hope the time is not far distant, when like efforts are to be made in every city in the United States, as we are conscious that the rapid growth and a spread of Spiritualism has already created a demand for such in many places.

The following from the New Era of this week, will explain itself:

"What was suggested in the Era last winter, and somewhat discussed in private circles, seems now in a fair way to be speedily realized. We mean a Home for Spiritualists in Boston—one of the most desirable things, decidedly, that now seems to be needed in this locality. Some prominent and able Spiritualists are taking hold of the matter in good earnest, and are determined to accomplish their object. Circumstances, too, seem to be very favorable to the realization of this idea within a very few weeks to come; and the Fountain House, at the corner of Harrison-avenue and Beach street, nearly midway between the Boston and Providence depots—seems to be the place. Negotiations are already in progress, and a treaty nearly completed, for leasing that house, for a term of years. It is now in good condition—completely furnished, and will need but very little attention to adapt it to the purposes intended. The rent, too, is quite reasonable, which is a favorable item. It is proposed to buy the furniture and fixtures; and for this purpose subscriptions have already been well commenced. The sum needed is from \$4,000 to \$5,000. Subscriptions are still proceeding; but it is thought best to hold a Fair the first week in October, to make that matter easier, and add the proceeds of it to the subscriptions from other sources."

The "Home" is to be very comprehensive in the general detail and relationship of such as can work together for good, to those in harmony with the effort. We have no words of disparagement but many of hope to say in behalf of this effort, as we know the good sense and prudent counsel of the Spiritualists of Boston have looked at the subject from the *practical* economies of dollars and cents, as well as from the harmonies they desire and expect to spring from such an association. The better to explain the character of the "Home," we give the following, which are the concluding remarks of the article before quoted. The Editor says:

"It will be a Hotel, where the very best board and good lodgings will be furnished at reasonable rates, and where circles for every order of Spirit Manifestations, from the somnambulist, to the most favorable circumstances. Operations of the most comprehensive, philosophical and interesting character, have now been going on in this city through Mr. John Orvis, for several months, whose purpose is to unite mediums of various kinds, and give them those circumstances and opportunities which are necessary for such satisfactory exhibitions of Spirit power and intelligence as have seldom been witnessed yet. The method of doing this is at once simple and philosophical; and Mr. Orvis will give his rooms in the Home. There are numerous other interested matters connected with this movement, which our space does not allow us to notice now."

We have little more to say on this subject at present, more than to commend the enterprise to the good sense, faith and energy of the reformatory public,—as we have no doubt that those seeking for a home, for a longer or shorter term, will find as many attractions at the "SPIRITUALISTS' HOME" as elsewhere. We wish them every success, and shall be sorry to hear of anything that tends to mar the harmony of progress.

Before quitting Boston and its associations, we wish to make a few suggestions about the "CONFERENCE." This form of association is of all others the most voluntary, and by virtue of the democratic faith that brings its members together, the most likely to abuse, since the idea of *individualism*, common to all such meetings, is not necessarily very closely connected with general intelligence or culture. We have seen enough during the past ten years to make this satisfactory to any one having doubts on the subject, and say, therefore, that the spirit of controversy as such is *bad*, as it lives and has its being only from a critical and fault-finding disposition, which can produce only dislike and discord.

The more should this be borne in mind, since we have had discussion and discussion only in most of our Protestant religious associations; which, while it has sharpened the logical and reasoning powers of the mind, it has also starved the affections and stunted the growth of the religious sentiments.

Besides, it is now time to *combine* the results of our past intellectual efforts, which of course must

be known before such estimate or combination could be made. Here, therefore, is an issue which good sense will accept, since it should be enforced by all who have the interest of humanity and progress at heart, and insisted on as a *common* qualification to all who wish to impress the members of any association. If there is anything calculated to bring discredit and contempt on a Conference, be the subject matter what it may, it is the persistent and consecutive efforts which many persons make, thinking that their *noise* will be taken for sense, and that their frequency of remark will be accepted as significant of profundity. For these reasons the members of the Spiritual family should be cautious how they *inspire* a false confidence in the minds of some of its members, by listening to them when they *know* there is not the necessary culture in the premises to develop the true relations of the subject. For these reasons, so far as our influences extend, we wish to inspire all minds with the needful caution, we may say *humane* caution, on such subjects as "Free Love," "Social Affinities," "Individualism," and questions of a like character, since we know the *pure* and *good* will ever find great cause for regret at the *unwise*, *ill-timed*, and imperfect discussion which these subjects are likely to receive from partially developed, imperfectly cultivated minds. Distinctly and positively do we *protest* against any such use being made of the name of Spiritualism, as in any way to identify it with, or make it responsible for, any of the side issues belonging to the above subjects. We know that these general remarks will have but little effect with those who love individualism better than science or religion; egotism better than the Harmonical or Spiritual Philosophy, for we long have known there is a class, a large class, who, "having eyes, see not, and having ears, hear not." We have hope, however, in the good sense which we think is *native* to the Spiritual philosophy, and believe that time, that tempers all things, will make them understand the necessity of personal culture, before we are prepared to take part theoretically, much less practically, in many of the questions we know to be agitating the "conferences" in and about Boston.

In conclusion, we wish to be understood as having no feelings but such as spring from kindness in these remarks, as we are conscious of having received from our Boston friends such acts of courtesy and friendly regard as will make our visit a pleasure long to be remembered.

We wish also to thank those friends to whose hospitality we are indebted for some happy hours, as we feel they did all in their power to make our visit pleasant and cheerful.

*Harris' Treasury of Domestic. Act 4.
*Harris' Treasury of Domestic. Act 2.

PROFESSOR HARE.

We were pleased to meet with this Brother on our return from Boston, as he is always ready to talk of Spiritual progress, and give a reason for his hope of *immortality*.

If there is cause for regret in the lack of discrimination, sometimes complained of, as a common fault among the modern Spiritualists, we think there is some consolation in the fact, that men of the most critical and cautious methods of investigation, have been forced to a like conclusion with the unsophisticated man of *faith*. As proof, we cite the names of Robert Owen, of England, and Prof. Hare, of Philadelphia. These two men have been skeptics of the old school, for many of the best years of their lives, but experience, science, skepticism, and the pride of consistency, have had to give way to the Spirit of *faith*, as developed by modern Spiritualism.

There are others, equally well known to fame, who, after using the most critical and cautious methods of investigation, are rejoicing in the hope of Spirit life and immortality. We do not wish to make public the name of any person who may think it proper to enjoy his faith in private, since every person must be the best judge of the proper time to make the needful declaration of faith; but we know there are conversions going on, which, when known, will surprise many and we hope awake them from the sleep of ages.

What we wished to say, however, about Prof. Hare is, that he is in full sympathy with the efforts about to be made at Boston, and expressed his willingness and determination to be there.

We wish the Bostonians to consider him as one of the speakers likely to be present when the great meeting of October takes place.

NEW SPIRITUAL ASSOCIATION.

We see by the New Era that a number of Spiritualists, tired of the crash and jar of our inharmoneious society, propose to establish an association where the relations of each individual to his fellows shall be more harmonious, and consequently tend more smoothly to develop his Spiritual being. We extract from their prospectus:

"We intend to remove to some unoccupied or sparsely occupied locality of the West, to seek homes for ourselves. As soon as we get established so as to feed and clothe more than ourselves, we intend to collect orphan children of good organizations and both sexes, and with our own children, constitute a manual labor school; have kept an exact account of the expenditure for each child, as debt against the child, crediting, in like manner, each individual the full amount of his or her earnings. Where the credit so given shall equal the indebtedness of the child, the account to be balanced. After this, as the earnings of the child exceed its expenditure, it is passed to its credit, and so continue to be passed to its credit till the period of man and womanhood. At this period, all will be free to leave the institution who wish it, taking with them whatever they have earned, as soon as the establishment can, without embarrassment, pay it to them. The principal, but no interest, for we hold it as an axiom, that the taking of interest by any member of an association or community, or of the whole association, is mischievous in its tendency, and therefore not allowable; for all capital is but past labor, except the earth and the elements. We shall continue, as fast as we can, to receive new accessions of orphan children, incorporate them among us, and as they arrive at a suitable age to settle in life, encourage them to marry and settle with us, and become an integral part of the enterprise."

We wish a number of progressive families or individuals would go with us, and buy land enough about us to make an ample neighborhood. If there are individuals or families, who, after acquaintance, are found to possess sufficient congeniality of views, habits and feelings to harmonize with us, we should welcome their assistance in full. If such amount of congeniality should not be found, then a neighborhood of progressives. We use no alcoholic drinks, tobacco, tea, nor coffee, and would prefer associates who do not use them. In religious sentiment we hold to perfect toleration. We believe minds stand on different planes of development, that every intelligent being is moving on in the progressive scale with different degrees of momentum towards its Heavenly Father, the great Supernatural Mind of the universe. We believe the intelligent beings of this rudimentary sphere have to a greater or less extent been impressed or inspired by higher intelligences in all ages, and that with each individual's exertion for development are the means of man's advancement."

If any wish to communicate with us, they can do so by addressing Hiram Stephenson and Cornelius Stephenson, Brunswick, Medina Co., Ohio, or Luther L. Ruggles and Maria L. Ruggles, Medina Co., Ohio."

There will be many all over this land who will

respond to this call, and for a time feel that they are missioned by their faculties and circumstances to commence in this way the arduous labor of reforming society. There will appear unforeseen obstacles as the newly associated come nearer each other by closer association, and every one who unites in this enterprise must expect to have his or her real fitness for service in the cause of humanity tried by stern facts. Many a gilt fancy will lose its gloss, many baseless visions will crumble, yet if there should be enough true manliness embodied here, it will in time "purge off the baser fire," and a new institution will be born. We hope many will unite in this new experiment, and should it even wholly fail, we hope no one will try to argue therefrom, the utter impracticability of such a scheme, or regret the time and labor expended for its realizations. For humanity marches over the graves of its martyrs, and the few failures which must precede the inauguration of any new thing, are cheap in comparison with the millions of successes which are thereby rendered possible.

"A rampart breach is every day,
That thousands still are storming;
Fall in the breach whoever may,
Of the slain no hope is forming."

SPIRITUAL PIC-NIC AT FRAMINGHAM, MASSACHUSETTS.

The Spiritualists of Boston and vicinity had a grand rural festival at Framingham, on the 31st of August. A train of eleven cars, densely crowded, left Boston at 9 1/2 A. M., and on arriving at Harmony Grove, the company was greeted by large delegations from Worcester, Natick, and other neighboring places. It was estimated that the number on the ground could not have been less than one thousand.

The company gathering around the stand on the arrival of the multitude, a hymn was sung, and Dr. H. F. Gardner gave the order of the day, after which a general dispersion took place into groups and pairs, each seeking the amusement or enjoyment most congenial, and in consonance with the occasion.

After dinner, the company was again called together, and Dr. Gardner presided on the stand.

Dr. Cragin, of Georgetown, D. C., was invited to the platform, and offered a very fine speech. His enunciation was clear and melodious, and his views of Spiritualism and his exposition of its preeminently practical beneficence, were expressed in a manner to leave lasting impressions on all who heard. When men like Dr. Cragin assert, from observation and experience, the practical good of this Spiritual Gospel, opposers of inferior calibre and blinded prejudices should suffer themselves to be rebuked to modest silence.

Dr. Dexter, of New York, was next called out. He expressed himself highly gratified to meet such a company, and so many former friends in his old native State, and from the city of Boston, where he had once found a happy professional field. The Doctor then took a broad and an interesting view of the progress of Spiritualism, alluding to the wide and unparalleled rapidity with which it had spread, fastening deep conviction on minds of the highest grade as well as among many of the weak and lowly. We were not to look for the highest benefits of Spiritualism in the phenomena alone, but in the development and application of great principles to the practical purposes of life. The phenomena might startle and excite curiosity, but there was a more important aim. We must give practical demonstration of the benefits of Spiritualism by applying it to the wants of man, and affording living evidence of the fact that its legitimate effects on all the material and Spiritual relationships of life are eminently good and calculated to bless the world. Dr. Dexter spoke with much effect on the audience. His matter was sound, well digested and very appropriate. His style was clear and earnest, and his manner well designed to rivet undivided attention. He was heard with intense interest for nearly an hour, and he sustained the wide reputation he has already earned as a co-laborer with Judge Edmonds.

Mr. John Orvis was called. He gave his experience in being impressed to abandon all else for the work of developing media, opening and furnishing a room for that purpose; and referred to the success thus far attending his labors. Mr. O. is an earnest, eloquent worker in his mission.

Dr. J. H. Robinson took the stand, and offered some very discriminating thoughts concerning Spirit influence and individuality.

Mr. Clure, Miss Kenny and others made brief remarks, which we were unable to report.

During the afternoon session, the state of the cause in Boston was reported, and most encouraging prospects were indicated. Some of the visitors from other places, however, were not very cordially interested in certain money-begging operations relating to Boston alone. More appropriate occasions should be selected for such special pecuniary pleadings.

The day, as a whole, however, was one of unusual interest and animation, and the large company in attendance, with the harmonious Spirit manifested, affords a sign of Spiritual progress in New England.

SPIRIT COMMUNICATIONS.

It seems to be a peculiarity of the past development of the human family, to forget much of the good resulting from any thing or person, as soon as an objectionable feature comes to be known; since for all such "time wears a wallet on his back to carry deeds to oblivion." We do not attribute this to what is called the total selfishness or depravity of human nature, but to the *impatience* or lack of thoughtfulness, ever characteristic of the many. We know no department of human experience where this phase of life has been more marked and extreme, than in the history of the Spiritual philosophy during the past five years, for while the heavens have opened, and "descending Spirits have conversed with man," giving him new hopes for immortal life, perpetual youth, and pointing out the need of culture in order to be a pure and advanced Spirit here and hereafter, many men spend their time in criticising the Spirits, forgetful of their own lack of development.

We are no friend to a *blind faith*, but we like to see a rational agreement with the fundamental facts of a man's faith, and therefore ask of all Spiritualists, whether in debate or in attendance on the "circle," to remember that harmony is the broad road to HEAVEN, here and hereafter. To enforce this, we give the following from the Rhode Island Freeman, as it is conceived in the best Spiritual philosophy, and breathes the kindest feelings for all. It purports to come from the Spirit of Channing, and we are free to say it is worthy of him.

"Thanks, my friends, for the beautiful manifestations of your faith in us this evening. Ah! little did I think the seed would spring forth so quickly into life. Do not let it be clothed with the tears of doubt and speculation. If you profit by this evening's development, you will advance with rapid strides in Spirit knowledge. Harmony, that glorious strain in the great anthem of Spiritual communion, does not always thrill your

souls with its own perfectness as to-night; but while it does you shall feel every sense subject to its entrancing and soul-stirring power. The faith of which I have so often spoken, is the remaining comfort for the true development of it. Wherever you may be, strive for the true progress of your own Spirit, and you will be acting in accordance with the highest impulses that can influence you. So strong are the cords which bind me to you to-night, I would fain pour out the fullness of my Spirit on you. I would sweep your heart-strings till the emotions so long dormant would spring into life and beauty before you, making you realize how much that is divine is wrapped up in your own being."

I would have these vague yearning aspirations, which come from the soul's deepest recesses, stand forth, bold and clear and prominent, that ye might know that they were not mere freaks of the imagination, or phantasms of a disordered brain. I would that all the fathomless mysteries and unknown might for a moment be laid open to your view, that ye might comprehend the full goodness, wisdom, and above all, *love* of "Our Father," yes, now I am near you. I desire all this and more, but ye are not prepared for such revelations. That you desire them is a step in your progress, for no man can conceive, consequently cannot desire what is beyond the range of his capabilities. Every new desire is an expression of a new capability to appreciate the gratifying of it, and the higher and more extended your wishes, the nobler and more elevating your soul. Would that the feelings and impulses which have come thronging over Spirits to-night, might pass with you into the busy world; that they might be fresh in your heart every morning, and fold gently over it at night.

Make them a part of your every day life. Lay them not away, but bring them forth into clear open day, that others may be benefited and enabled by them.

CHANNING.

✎ We regret that B. C. T. *spices* the few remarks he devotes to the "Editor or author" of "Our Explanation and Position," with any other Spirit than that of kindness; for though we may not be the ideal of B. C. T. as editor, Christian or man, we can assure him that we no where have mingled quite so much contempt for another in speech or writing, as is evident in the first part of Review No. 7, towards us. What we said in No. 7 of this paper about B. C. T., was called for; because the Editor and Society were blamed, for allowing "unjust," and "personal" remarks into the columns of the paper,—and the speaker more than once hinted at the prospective sectarianism likely to result from all such publications. As to our "laudation of Mr. A. J. Davis," we have nothing more to say. We have yet to know, however, that *common justice* is "laudation," or that to be the Editor of the Christian Spiritualist, necessarily should withhold the honest truth even to an "unbeliever in the Bible." We apprehend, however, that the reading public will discriminate between the editor, who can *thank* the "unbeliever" for such aid as he can get from any and all books, calculated to give light upon the structure and economy of the universe, and the man who is "too old now, to learn to do otherwise" than insist on his notions, as par excellent.

We think Mr. B. C. T. is the only man of all our readers who would conceive us possible of lauding any "unbeliever of the Bible," or "rubbisher of prayer," and can't well understand by what method of *induction* he got at such a conclusion.

Nor did we accuse him of using all the terms we placed in connection with the word Atheist, &c., but we did associate him with those who are needlessly aiding the *use* and multiplying terms which are not only obnoxious to the persons assailed by them, but by virtue of such *use*, keeping up a controversy which by nearly common consent, has been pronounced "flat, stale, and unprofitable."

We can have no controversy with Mr. B. C. T. or any other person on this subject, and therefore leave the merits of Mr. Davis and his reviewer to the good sense and moral reflections of the reader.

WOMAN'S RIGHTS AND WRONGS.

Most cheerfully do we give place to the following call for a "Convention in Philadelphia," to discuss the rights and wrongs of the various philosophies which hold sway over the happiness of Woman, and through her, over the destiny of Humanity. We are glad that we belong to the age, and are of the number who have the cause of Woman's rights at heart,—and most heartily do we bid God-speed to every effort that is like to develop this much needed progress,—still we would say to all friends of Reform—men and women—be *sure* you are *right*, in all the issues you make with the institutions of the age, before you "go ahead." And we hope the coming "Convention" will pass some resolutions, expressing their non-approval of the philosophy and conduct of some among us, who seem from their tone and temper to have taken the whole charge of Woman's progress and development into their hands, and we are bound to have it done per order of free-loveism. The good sense of society will look for some such expression of views from all conventions of a radical character, until we know who are the moral and religious advocates of reform. We copy the following from "The Una," a paper devoted to the education and development of Woman; and as it is conducted by a lady well known to the friends of moral Reform, we need but add we are always pleased to see it in our *sacrum*—

CONVENTION IN PHILADELPHIA.—In accordance with a vote passed at the adjournment of the WOMAN'S RIGHTS CONVENTION held in Cleveland, Ohio, in October 1853—the fifth Annual National Convention will be held in Philadelphia, commencing on the 18th of October, and continuing through the two succeeding days.

The subjects which will come under discussion in this Convention, as in the preceding ones, will be the EQUAL RIGHTS OF WOMAN, to all the advantages of Education, Literary, Scientific and Artistic; to full equality in all business avocations and industrial pursuits, commercial and professional; briefly, all the rights which may pertain to her as a citizen, religious, civil and political.

The wide range of subjects for discussion can scarcely fail of awakening the attention of all classes to our aims and objects; hence we invite all persons, irrespective of sex, to take part in the deliberations of the Convention, and thus contribute to the progress of truth and the redemption of humanity.

Signed on behalf of the Central Committee:
PAULINA W. DAVIS, President.
ANTOINETTE L. BROWN, Secretary.

THE AGE OF PROGRESS.

A "Weekly Newspaper" which shall be known by the above name, is about to be published in the city of Buffalo, by Mr. Stephen Albro, former editor of the Buffalo Republic.

Those acquainted with the editorial and general character of the "Republic," will be hopeful for this new issue for "PROGRESS." But we wish to state a fact which should be known by our Spiritual friends.

When Spiritualism was in its *infancy*, we know of no paper, the New York Daily Tribune excepted, that did more to bring the facts and phenomena of Spiritualism before the public, than the Buffalo Republic.

This fact will inspire faith in the following, which we take from the prospectus:

THE AGE OF PROGRESS will open its columns to the free discussion of the Spiritual Phenomena, al-

lowing all actual investigators of the subject to speak their sentiments through it, in well written and respectful communications, whether their experience have led them to the adoption of the affirmative or the negative. It will not, however, open its columns to those who may be disposed to denounce without investigation. It will publish all such communications and physical manifestations, by Spirits, as the editor may deem interesting to its readers; he, in all cases, holding himself responsible for the genuineness of all such communications, and for the truth of all such alleged manifestations. He will tell what he sees and hears himself, and give reference, if required, for what he does not see and hear, and will publish nothing which he cannot substantiate by unquestionable testimony.

"THE AGE OF PROGRESS" will not be devoted to Spiritualism, but to every phase of progress and mental development.

It will labor continually and faithfully in the field of Moral Reform. It will use every endeavor to elevate the standard of moral refinement in the community, to promote the diffusion of a more enlarged and rational philosophy, to expose and eradicate chronic errors, and lead the willing mind to the healthy embrace of truth. It will seek to make every man a Christian, and every woman a saint; and if it shall be deceived into the embrace of an error, it will promptly repudiate and condemn it as soon as it ascertains its character.

We welcome friend Albro to this new field of labor, and wish him every possible success. It may be, some will think there is some *risk* in subscribing for another paper, as there are so many published already; but the following will give such facts as will inspire a practical and working faith:—

"The undersigned has made arrangements with some worthy and able friends to insure the publication of the AGE OF PROGRESS for six months, whether it pay expenses or not. Hence those who subscribe and pay in advance, will be certain of losing nothing, unless the paper should fail to be worth the price charged for it."

"The Subscription Price will be Two Dollars per annum, till the paper is enlarged, payable, at least, quarterly in advance. The paper will not be raised on those who subscribe during the time for which they pay in advance, though the paper should be enlarged during that time."

S. ALBRO.

INSPIRATION.—NO. 6.

BY S. M. PETERS.

Standing directly on the borders of the animal and the Spiritual worlds, man of a necessity partakes of the characteristics of both. His organism is an undefinable combination of matter and mind. His physical frame is fed and sustained by the material world below; his mental force is strengthened by a Spiritual allium from above. Preserving his own identity under all circumstances, his previously formed opinions are sure to taint all communications from the higher life. This peculiarity is seen in the inspired mediumship of the ancient prophets as well as in the no less inspired mediums of modern times.

If it is a difficulty, it cannot be obviated, for mind is a subtle element, and mingles with mind whenever two individual minds come in contact. And a message from the Spirit-world can no more preserve its purity while passing through the organism of a medium, than the mountain rill that gushes from the rocks, can preserve its purity on its journey to the ocean. Spirits hold intercourse with mortals by means of a mental telegraph, the medium constituting one of the batteries. Hence, in order to receive messages, it becomes necessary for the medium to occupy the negative position. Even then, the slightest action of the medium's mind gives a color to the communication; and where the united minds of a circle are connected with the medium's, the communication will partake of the characteristics of every person in the circle. How necessary, then, that we should sit down in the circle with minds prepared to receive Spiritual instruction, for none other can come from the world of Spirits.

There are thousands of us who for long weary years struggled through the defiles of despair; we broke our shins over sectarian theology and floundered through its quagmires of forms and ceremonies. Suddenly and unexpectedly, we passed the mountains of doubt and emerged upon the plains of progression; there they lay spread out before us calm and beautiful as the summer ocean we had unfolded to harmonic relations with the second sphere; we became conscious of the presence of invisible intelligences, who came to tell us of immortality and of the undying affection of those who had passed from our sight. But how have we received these angelic messengers? Do we realize their mission? Do we comprehend the importance of the truths they bring us? Do we perceive that their teachings are wholly of a Spiritual nature, and elucidated under the most difficult circumstances, arising wholly from our own undeveloped conditions? The reverse is the fact, and the result is "contradictory communications;" and these are produced in part by the mesmeric and psychological action of our minds, and in part by unprogressed Spirits drawn to us by affinity of feeling. Many of us look upon the new dispensation in the light of an extended field of speculation. We sit in circles with positive minds, excited to a fever-heat by mercenary and selfish motives. One is anxious to become a "celebrated medium," to be used by "elevated Spirits," to whistle up all opposition, and a yankee would use a Barlow-knife to whistle up a shingle. Another would like to know where he shall dig to find an old dutch dinner-pot, full of gold coin. Another requests the Spirit of an old philosopher to cruise up and down the Atlantic in search of a stray steamship. Another asks the Spirits to invent a "machine Savior," and this insane fanaticism has done more to dim the splendor of the light of inspiration than the combined forces of the press and pulpit in our day.

Perhaps it would be well for some of our over-zealous friends to read the eighteenth chapter of the second book of Chronicles. It appears that Alah, king of Israel, coveted possession of Ramoth Gilead, and sought to cloak his ambitious designs with the sanction of divine authority. For this purpose, he assembled four hundred of the Jewish prophets, (speaking mediums,) and received lying communications through every one of them. There is a significance in the chapter under consideration, strikingly analogous to some of the manifestations of the present time. If Alah had felt justified in his own mind, he would have marched against Ramoth Gilead at once; or if he had exercised his reason

opportunity for selections not to be had anywhere else on earth.

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D. D. & H. W. Smith's well known and justly celebrated Melodions are made of the best second-hand pianos, and are sold at very low prices, only one time used in the equal temperament. Melodions of other makes, of all styles and prices.

For more particulars apply to us from \$25 to \$60. Flutes, from \$5 to \$25. Flutes, from \$5 to \$40. Brass instruments, of all others, of all kinds. Supplied with the above Pianos and Melodions at very low prices.

This list comprises the products of the most famous makers of both the American and European continents, and is received by constant additions by an extensive publication of the choice and valuable works of the most distinguished composers, and of the Universities and Academies wishing to purchase any music published in the United States, or make arrangements for constant supply of new publications. We will send you a copy of our list, if your interest to call or forward their orders. Must sent to a part of the United States, postage free.

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"**THE LORD'S PRAYER**,"—A beautiful and useful collection of progressive songs in print. Sung by Mrs. Gillingham Bostwick with great effect. Price 25 cts.

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"**THE SPIRIT OF THE LORD**,"—Happy he who enjoys their attendance as represented in this beautiful song. Price 25 cts.

"**THE PRODIGAL SON**,"—With splendid Lithograph representing the prodigal son returning home. Price 25 cts.

The above pieces are all by the most popular Composers, and are selling rapidly.

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Agent for T. Gilbert & Co.'s Planos, Halsted Comstock's Piano, Gilbert's Rondell Pianos, and manufacturer of Horace Waterbury's Patent

Poetry.

[For the Christian Spiritualist.]

A DREAM.

I dreamed last night that I was dead;
For rising up my breath
And yielding o'er mortality,
Children of earth, call "death."
One moment darkness grew around,
Then floods of mellow light,
And Spirit-dwellers of the air
Rose beaming on my sight.
My soul with young, unfolded wings,
Gazed on its earthly shrine,
And those familiar lineaments,
Though pale, I knew were mine.

Fair forms of glory beckoned me
Through ether, far and free,
And yet I fondly clung to earth,
To linger, love, near thee.

I flitted ever anxiously
Between thee and the light,
But vain my looks of tenderness
To thy beclouded sight.

I tried to tell thee lovingly—
My voice was but the sighing air
To thy unconscious ear.

And sadly, then, as some freed dove,
Beside its fellow-mourner,
I strayed till death with angel hand
Should open thy prison gate.

E. M. DOZIER.

[From the St. Catherine Semi-Weekly Post.]

THERE'S A LIVING OF SILVER TO EVERY CLOUD.

One winter night dreary,
Dejected and weary,
I kept my lone vigil in sorrow and care;
Mistakenly thinking—
My heart full of breaking—
My soul seeking comfort, and finding despair!

All widely and eldly
The wind whistled sadly,
Drifting the clouds of the desolate sky;
Low moaned the ocean
In ceaseless murmuring,
Dashing the spray of its billows on high!

Tearfully gleaming,
The young moon beaming,
Struggling by its thro' each gathering cloud;
Faint light now shining,
Dark shades now spreading,
Over the moonshine their vapory shroud!

"Ah! thus," I thought, I sighing,
From birth to my dying,
Man's course is a trial through struggle and gloom;
Joy scarce gives a promise,
That grief renits not from us,
O'er the living of silver the shade of the tomb!"

But soon, to my wonder,
The cloud burst asunder,
And down through the fissure now streamed the moon's
light.
Soft fell its splendor,
So holy and tender,
In showers of silver on the face of the night!

While all the clouds' marzen
The wind whistled sadly,
Though earthward still sullen and dark was its shroud,
I knew that towards heaven
Its brightness was given—
A living of silver spread over the cloud!

Then my soul rose in gladness,
And shook off its sadness,
I felt God turn all our darkness to light—
Tending light now shining,
Makes joy on the morrow—
Dry tears that are hiding His smiles from our sight.

I looked up, confessing
That trial was blessing,
To lift it what grief spread out and avowed;
What from earth man sees glooming,
God above is illuming—
There's a living of silver to every cloud!

JOY REYNOLD.

BY JOHN S. ADAMS.

Beyond the deep, dark grave whose lowly portal
Must yet be passed by every mortal,
There gleams a light,
'Tis not of earth; it waters not, it gleams
With a clear radiance which no hanging knoweth,
Constant and bright.

We love to gaze at it, to bring
The cheering thought that, when all else shall perish,
And night remain
Of all these things—things we now inherit—
Each unimpaired, no more fettered Spirit
Shall life retain;

And ever, through eternity unending,
It shall shine that ethereal light be tending,
To perfect day,
Shall be its great reward; and all of mystery
That hath made our earthly life, its history,
Be passed away.

Oh, joyous hour! oh, day most good and glorious!
When joy beneath our feet the ransomed rose victorious,
His conflict o'er!
When joy beneath our feet the ransomed rose victorious,
Joy, unalloyed, through never-ending ages,
Joy evermore.

FASHION.

What are the laws of fashion, and who makes them? Who regulates their absurdities and their proprieties? It was the height of fashion in Charles the Second's time to play about four inches of white shirt between the waist-land and the vest. Now if I were to enter a ball-room with my vest bulging from the bottom of my waistcoat, I should be bowed down stairs. Why should fashion in 1669 be beauty, and in 1853? Can anything be more absurd than the chimney pot hat? Nothing. Yet if you were to meet me in Regent street with a hunting cap, a shod hat, a sombrero, or a porringer like that which Henry of Lancaster wore, would you speak to me? The day after to-morrow velvet skulls, shod hats, fly-flaps, or rabbit-skin porringers may be the only wear. Why should the bishops refuse to ordain Oliver Goldsmith because he wore scarlet breeches? What are wigs, colors, fashionable virtues, fashionable follies, fashionable vices, *bon ton*, high breeding, worth, after all? Will they tell the sprightliness of youth, the fair cheeks and full eyes of childhood, the vigorousness and strong flexure of the joints of twenty-five, from the hollowness and deadly paleness, the loathsomeness and horrors of a "three days' burial"? Will they avail us one jot in the day when you and I and all the world, nobles and learned, kings and priests, the wise and the foolish, the rich and the poor, the prevailing tyrant and the oppressed party, shall appear to receive their symbol? Will Fashion and Madame Devy and the Red-book keep the storm from the ship, or a furrow from the brow, or the plague from a king's house? Is the world any better for fashion, and could it move towards its end without fashion, do you think?

Fashion dies. It is so far a prince or a rich man, that while it lives we dress it up in purple and fine linen and fall down and worship it, and quarrel with and hate our brothers and sisters, for a smile from our demi-god, for a card for fashion's balls, or the *entree* to Fashion's back-stairs. But no sooner is the demi-god dead, than we utterly desert, and forget it. We do not as in the case of dead humanity, condescend to unfold its rottenness in gold and silver velvet; to build a marble monument over it, sculptured all over with lies; to state in an inscription, that beneath repose the ashes of such and such a most noble, high, mighty, powerful Prince Fashion, who was a father to his subjects and a model to his contemporaries, and was, in short, the very best Fashion that ever was known, and the first fashionable gentleman in the world. No, we allow the corpse of Fashion to putrify in the gutter, or to be eaten up by the vultures, and the storks, and the adjutant birds. There have been kings treated as cavaliers. When luxurious Henry Quinze lay at the point of death, the noise of the courtiers driving their monarch to pay their respects to the new king echoed through the long galleries of Versailles like thunder. When the king was dead they crammed his miserable body (he died of the most horrible form of the small-pox into a box), and jolted him off in a post-chaise by night to St. Dennis, where they flung him into, rather than buried him, in the sepulchre of his ancestors. So do we act our king Fashion, adding even insult to injury, for after his death we scoff and jeer at him and are tremendously satirical upon Fashion that he was.

It is my opinion that if Messrs. Danting and France were to confine themselves to performing the funerals of Fashion, they would cease to be the fashionable undertakers they are.

Fashion is greater than king or kaiser when he is alive; but dead, he is no more account than a broken egg-shell. *Le roi est mort—vive le roi!* Leg of mutton sleeps and long waists are dead. Long live tight sleeves and long waists.—*Household Words.*

MAGNETIC MAGIC.

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convolutions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, &c., &c.

Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph."

FOURTH DIALOGUE.

SUSPENSIONS.

72. At another session, when three clairvoyants were put at the same time to sleep, a dove appeared to them, holding a paper in its bill, and let it fall at the feet of one of the ladies. The paper was opened, and they found in it three small slips of paper on which were pasted little pieces of bones. Upon one of these papers the following phrase was written: "Holy Maxim," on the other, "St. Sabine," and on the last "Mary Martyrs."

73. We read on page 19, that in the answers he received from M. Deleuse on this subject, this gentleman assured him that he knew a physician whose clairvoyant might produce material touches, not unlike those of the tympanum branch.

74. M. Billot speaks on page 235, of a certain Miss Laure, his somnambule, who one day received a stigma upon her right arm. The writer wished to witness himself the phenomenon, and having done so, he was perfectly satisfied of its reality. A well-drawn cross appeared on the inside part of the lucid's arm. This woman said it was her guardian angel who thus engraved that cross.

JOHN.—Yet M. Billot could not succeed in persuading his correspondent, M. Deleuse; and it is very evident he did not.

ALBERT.—I think, on the contrary, that M. Deleuse was just as persuaded of the fact, as M. Billot himself; only he did not like to proclaim so loudly his conviction. The quotation he addresses to his friend, is a proof of it; and we must confess that M. Deleuse went far enough in his magnetic publications. As for his position as a librarian, he compromised it no less than his own reputation, in the eyes of his learned associates.

We shall now review another writer who made a deep sensation in the magnetic world by the superiority of his views, and his world-renowned "Journal of Animal Magnetism." M. Ricard is a writer whose pen and mind can certainly not be accused of enthusiasm. In a number of 1846, the above paper has an interesting article on the "Powerful effects of Magnetic Attraction."

75. "Mr. Schmidt, a distinguished physician of Vienna, in Germany, went and fixed his abode in Russia. With him was his daughter, who soon married a certain M. Pourrat, glove manufacturer. Settled at Kiow, Mrs. Pourrat, who was very delicate, was often mesmerized by her father, M. Schmidt. It was in these conditions that she was mesmerized as usual by her father, a short time before her death, which took place in 1832. Many friends and acquaintances were assembled in the parlor, when, all on a sudden, the patient was taken from the bed on which she laid, and so lifted up as to permit the hand of every one to pass through between the blankets and the patient's body."

Witness Servan.

JOHN.—The writer may have been led into error.

ALBERT.—You are right; but together with several of his friends assembled for that purpose, he testified the following fact, which is quoted at page 302, of the said journal:

76. "The crisis increases; she is taken up in a state of general spasms; her eyes which were closed, open again, and present in their deadly glare, a fixedness which strike us with awe;—she rests again, and stands in an immobility similar to stupor." On page 304 M. Ricard asked her what she had experienced. She answers, "she has been very happy; she has soared to the highest regions, and that she said 'no,' because she was taken away alone, which always frightens her very much; she has been carried off by three angels," &c.

JOHN.—The author does not say that this clairvoyant was taken up from the ground.

ALBERT.—He leaves it understood; he is too skillful a writer to say she was lifted from the ground.

ALBERT.—He leaves it understood; he is too skillful a writer to say she was lifted from the ground. The narrative seems moreover to enforce this fact; for the particulars of this session are told with a great minuteness of detail, and are said to have presented extraordinary phenomena.

JOHN.—What can I say? It is more easy for me to listen to your observations, than to draw a conclusion.

ALBERT.—We have time to do so; we are not at the end. You are well acquainted with our dear friend, M. Doinsel de Briquebec, who died in the prime of his life! You know how learned he was, how logical in all his reasonings! I relied much upon him for the fulfillment of my labors! Alas! must I complain of his death? Is not, perhaps, his soul more free to correspond with mine? Who knows, even, if the improvement of my style is not due to his friendly influence? How many coarse or obscure words am I not obliged to cancel in my writings, when I read them a second time? It seems to me that I perceive his noble soul by my side, and that I hear him say to me, "Suppress this trivial expression, you are not here in the workshop of chair makers; you are in the universal laboratory whose language does not bear idiomatic forms. I took care of thy instruction after my death, as you were wont to take care of my mortal life; fear nothing, go on, on always."

"It belongs to Swedenborg to preside over revelations; my part is to teach thee how to write them." This excellent friend wrote me before his death, that he had been in correspondence with M. Ricard, and heard from this gentleman the narrative of several striking facts which he had not dared to publish, but committed only to a small number of trustworthy friends.

77. Among other facts, M. Ricard one day assured M. Doinsel, "that he had witnessed, (or could not decline the testimony of the eye-witness), the following phenomenon. Into a cellar a great number of broken bottles had been carried, though it was impossible to discover by what means they were brought there; many of these bottles fell from the ceiling, although there were in it neither opening nor cracks. I am perhaps wrong to make this confidence, but hoping that I shall be able to prove the laws and nature of the matter are not yet defined by official science, I rely upon our future conversations to dissipate any doubt you might conceive in this respect."

78. Another mesmerizer, of the name of M. Poussin, published sometime after M. Ricard, a journal called "Le Somnambule," in which he assures us that he saw, together with several other persons, his lucid Ferdinand receive a crown from a celestial Spirit or the Holy Virgin. This affirmation of M. Poussin aroused against him the most severe criticisms of the other magnetizers. Among the most sarcastic was the "Journal du Magnetisme." A polemic was engaged under the direction of Baron du Potet, and ridicule seemed to over-

whelm Poussin; but things are very much changed nowadays. M. Potet is on the point of publishing in his "Unveiled Magic," the means of communicating with disembodied Spirits; thus the ridicule falls back upon the adversary of M. Poussin; though it will soon be proved that there was nothing ridiculous in the affair but the Baron's negation. In a visit I had the pleasure of receiving from M. Poussin, this gentleman assured me that he stopped his quotations in consequence of the bad reception incurred by the first; and that the fact of the crown brought by Spirits was nothing compared to other facts he was to relate. Far more bulky objects had been brought in the same way, and while his apartments were hermetically closed. Money had even been put into the drawer of his bureau, though it was locked and the key in his pocket. "How could I tell such stories to the men of our day," said M. Poussin; "what would they say; yet you are right? I profess what I see and have seen every day; but they refuse to believe what they have not seen, and will not consent to see. You will be as much wronged as I have been myself."

One of the strongest arguments against M. Poussin was, that the crown brought was material and similar to those which are sold by the artificial flower makers; but it is just this circumstance which renders the fact so important in the eyes of the unprejudiced inquirer. Suppose, in fact, that this crown was a celestial one, and could not be imitated by men, what would have been the consequence? Every one would have said, "Well! it is one work more among the infinite number of the Almighty's." But transporting a material object, such as are manufactured by men, this is not to prove a new work of God, but a counter-work, since it contradicts the admitted laws of this world. I consider here neither the reality nor the falsity of the fact. I say only, "prove" that this crown was brought as previously mentioned, and I do not care whence it came from. It seems obvious to me, that material objects must be taken upon the earth; the gold piece, therefore, which I find in my possession without my cooperation, puzzles as much, and perhaps more, my understanding than if it were of celestial origin. Thus it is that the argument which seems the best is often the worst.

79. Another writer narrates a no less extraordinary fact. I extract it from a book entitled "The Inhabitants of the Invisible World," vol. 8, by Bachelet. It is said on page 150: "Fifteen days have elapsed since our first evocation: one afternoon, as our clairvoyant fell into the magnetic sleep, we heard some slight knocks on the furniture of a room close by the parlor where we sat; we listened attentively; the noise went on increasing; the knocks were clearly heard, and the chairs moved about. 'Who is there?' asked one of us. No answer; but at the same moment a hand which seemed to me wide open, struck which much force and noise a round marble table around which we were sitting. I confess that we shuddered, and were even awed by the mystery of this scene! We felt conscious that something unearthly was going on! The noise ceaselessly increased in the next room. I advanced and went in, the noise stopped at once. I looked everywhere, but could not discover anything that might explain this singular phenomenon. I was re-entering the parlor when an immense easy chair was lifted up and thrown violently upon the floor where it broke into a thousand pieces. Must I tell you, dear reader, that we were started and awed by the deepest fright that we ever experienced in our lives?"

JOHN.—You speak of a man who himself confesses he was a hypochondriac.

ALBERT.—Does that destroy the value of his testimony?

JOHN.—It proves that he was laboring under a hallucination; that is all.

ALBERT.—But what has that to do with the other persons who were with him?

JOHN.—They probably said they saw, in order to avoid a discussion.

ALBERT.—Do you think these facts are impossible?

JOHN.—They are possible only with hypochondriac subjects.

ALBERT.—And with men sound in mind and body?

JOHN.—I do not admit them.

ALBERT.—Yet I quoted 79 facts of this nature, and they are all confirmed by persons who were not hypochondriacs.

JOHN.—If all these facts were reported by the same person, I should say that this person had been 79 times hallucinated. But as they all come from different individuals, I will say that they have been deluded each in his turn.

ALBERT.—Your answer is worthy of an academician.

JOHN.—No! it is simply the answer of a man of good sense.

ALBERT.—I flatter myself to have as much good sense as you have yourself, yet I believe in the possibility of these facts.

JOHN.—Prove them.

ALBERT.—I tried to do so by bringing forth these 79 quotations; if I have not succeeded it is because you are too exacting.

JOHN.—I am just what I ought to be in studies of this nature. It is an unpardonable fault to accept them without the severest examination.

ALBERT.—These eighteen centuries Christianity has taught these things, and people are neither more nor less credulous. The country people are no more addicted to the terrors they have so long labored under, and paid masses for. Yet they do not the less believe in the reality of these facts, but they know better how to judge them, and trust not so much to masses.

JOHN.—We are not country people, and must keep within the limits of good sense. Every one ought to study these questions at his own point of view.

ALBERT.—I shall continue my quotations.

JOHN.—They begin to be rather long.

ALBERT.—It is never too long when one looks after truth.

JOHN.—Provided one finds it.

ALBERT.—You have read as well as myself in the "Spiritual Magnetizer," the narrative of these Spiritual manifestations which are told by A. J. Davis himself, and have produced such a sensation in America. I gave a short abstract of these wonderful phenomena in the first number of the "Cyclopaedia of Spiritual Magnetism."

JOHN.—The "Journal of Magnetism" has quoted these facts, but did not certify them.

ALBERT.—Two hundred thousand persons certify them now in the United States!

JOHN.—The police did not like to say all they knew.

ALBERT.—People who do not know anything act always so. You have doubtless read, too, in the same paper, an account of the marvellous facts which took place near Chartres for about a fortnight?

JOHN.—Priests are mixed in that affair.

ALBERT.—But that is not enough to have blinded all the other witnesses who had nothing to do with priesthood.

JOHN.—In the present circumstance it is difficult to answer.

ALBERT.—You have read again in the same paper, the account of children who were taken in their cradle and carried on the floor, of doors shut without any visible hands, &c., &c.

JOHN.—Yes; but to read and to see are two very different things. Little is required to cause a child to fall from its cradle; still less to have a door shut by a gust of wind.

ALBERT.—This would be acceptable if it were true. But I must ask you, in my turn, what are your reasons for denying these facts with such stubbornness?

JOHN.—I object first against their demonstration, which is far from being a mathematical one: then the physical impossibility that an imponderable substance is able to support and carry a ponderable body.

ALBERT.—I shall answer first, too, that the science of mathematics is as erroneous as the quadrature of the circle, or perpetual motion. Prove only two scientific facts perfectly identical, and I shall believe in mathematics. Your second objection against the possibility of ponderable bodies being carried away by imponderable ones, is not less erroneous. We see the fact every day; but science seems blind, and denies it in consequence of this ignorance. We will again examine this question, when I shall have finished my quotations. I told you, in the first conversation, that magnetism was able to produce this phenomenon of transportations. I will give you the proof of my assertion, or at least, of my conviction; we shall then examine the afore-said question.

I have, myself, seen very little on this subject; yet what I have seen is quite sufficient. In the first volume of the "Celestial Telegraph," I related a very singular thing which happened to me. I would not like to repeat it here; but I think what I have to say will not be out of place in our present dialogue.

80. M. Renard, an officer of the mortgage office at Rambouillet, one day prayed of me to have a small phial of water magnetized for him by the Spirit of Swedenborg. You recollect that this Spirit was in daily intercourse with Adele, while in her magnetic sleep. I complied with my friend's request, and put a label upon it with the following words: "magnetized water." On three successive times the word "magnetized" was cancelled; I thought at first that the cause of this disappearance was my having made use of a steel pen, whose oscillation might have produced the effect. But the word "water," which remained perfectly black, rendered this explanation unacceptable. I wrote a second time and a little beneath, the word "magnetized," with a quill. At the moment of sending the phial to my friend, this word again disappeared. I wrote it a third time without being able to account for this mystery. When M. Renard acknowledged his receipt, I was very much surprised to read in the letter, that "When a label is put upon a bottle, one has generally the attention to write what liquid it contains; but you are more expeditious in writing only the word 'water,' instead of adding the word 'magnetized,' which was so well adapted to this case." I answered to my friend that I did so three different times, and that the word always disappeared. M. Renard observed that instead of "magnetized," I should, perhaps, have written "Spiritualized;" that, moreover, I might question Swedenborg on this subject. I did so on the first occasion, and Adele confirmed the observation of M. Renard. "The word magnetized," said Swedenborg, "was not adapted to a Spiritual action; a Spirit does not magnetize, he Spiritualizes." Swedenborg refused to tell me whether he was the author of this miracle; he only said that the Spiritual corpuscles he had put into the water had passed through the glass, and had themselves erased this word, which was not appropriated to the case. The important fact is, for me, at the disappearance, three different times, of a word made up with an aggregation of material particles, which an acid alone could alter.

81. As for the stigmas, I spoke already of the consequences of a sunstroke which Adele received in her magnetic sleep, upon one side of her face and shoulder, while she was looking for a person in America. The witnesses of this phenomenon are eleven; M. Pirlot, to whom I am indebted for the publication of the first volume of the "Celestial Telegraph." He lives in Paris, No. 25 Sedaine-street. The second is M. Linos, Messenger of Rambouillet, brother-in-law of the person looked for. The third was the mother of this person, and she lives, I think, in the neighborhood of Rambouillet. Finally, all those who live with me and my house, saw the side and shoulder of Adele remain of a violet hue for more than forty-eight hours, while the other side and shoulder were perfectly white.

82. As for the facts of suspensions, I recollect that the first time I was occupied with magnetism, M. Renard and I wished to make a decisive experiment on this subject. M. Renard desired that I should make a trial upon his own person. I tried; and my mind soon reached such a state of excitement that I did not doubt I was on the point of succeeding. I collected all my strength as if I was willing to lift a heavy burden, and without any further preparations I took, in idea, M. Renard in my arms, and thus raised him with all the power of my will. My friend then uttered a loud shriek and begged me not to continue, for his head was dizzy, and he did not feel the ground any more under his feet. As he then stood upon a heap of chips, I was unable to ascertain whether the suspension really took place; but my friend had experienced all the sensation it must produce.

83. As for Spiritual and material manifestations, I have seen some, but the following belongs directly to the question we are treating.

M. Renier, a clerk in the war ministry office, living at No. 101 Medicine-street, read my "Celestial Telegraph," and wished to examine himself the propositions which are contained in it. Having many clairvoyants at his disposal, he soon obtained the certainty that everything I said in this book was perfectly true. But this mesmerizer went further, probably, in his results, than any one did until the present day; for he was put in direct communication with the Spiritual companion he is destined to be united with on his leaving this world. He recollected afterward that he had been slightly acquainted with this friendly Spirit while

in this world; it was his clairvoyants who reminded him of this fugitive acquaintance, and enabled him to judge how real was the intercourse which existed between them. A very great number of touches upon his own person, destroyed the least doubt he might have preserved. This gentleman said to me very often, "Behold! the Spirit touches me at this moment."

As this mesmerizer is very positive in his opinion, and objects to everything which is not a mathematical evidence, you may conceive that he was not at once persuaded of the real presence of this Spiritual being. But his skepticism began to yield to a great many facts of material transportations of different objects, which took place in his own house.

He began to keep a diary wherein he recorded all these facts as they happened. He intends now to publish the results of these observations for the benefit of his friends and acquaintances. M. Renier paid me a visit one day, and told me a new fact which happened at a friends of ours, M. Gaspard, hat seller, No. 8 Viverrine-street. It was the moving of a small medal which he was wont to wear suspended from his neck by means of a blue ribbon. On several different occasions, M. Renier had found this medal out of the ribbon, although they were neither untied nor broken. As he was one day with M. Gaspard, he spoke to him of this singular occurrence, took the medal from his neck, and put it upon the table. The medal was as usual fixed upon the ribbon. While he was telling what had so often taken place, the medal went out of the ribbon, which extremely surprised M. Gaspard, who told me the fact afterwards. I was to witness it myself, for on the day M. Renier paid me his visit, he wished to show me how the thing was done; he therefore took the medal from his neck, put it into my hands, that I might examine it well, and finally placed it upon my bureau, saying, "It was so I did." Scarcely was the phrase uttered when he took the ribbon in order to show me how the wonderful feat usually happened, but how great was our amazement when we saw that the medal was out of the ribbon, and that without our being able to see how it was done.

I then took the medal myself, fixed it to the ribbon, and tried by any means and with all my patience to cause it to go out again; I could scarcely succeed. My reason for trying was, that I said that the medal was not well soldered, and could with much address be forced out of the ribbon. But many precautions and cars were necessary, and the least oversight could not but render the operation impossible. As nothing had been done, and I had seen the medal perfectly well fastened to the ribbon, I was obliged to admit that the escape of the medal was due to some occult and unearthly power.

84. I shall close my quotations by telling you that many mesmerizers have witnessed these facts and similar ones. If they did not speak of them, it is because they dared not, or had not the means of doing so. A respectable clergyman of Paris, M. Delafond, assured me he saw a clairvoyant one day order the use of an herb which could not be found; but as she saw it in the middle of a grove, she prayed her magnetizer to put her to sleep at the entry of this grove, that she would then find out the plant; she was followed, and to the great surprise of the spectators, she went upon an elevation of ground which was considered as inaccessible; she then took the desired plant, which was closely fastened to the rocks. The clairvoyant then said to her mesmerizer, "Do not be uneasy; I know very well how to take it without touching it." She did, in fact, make some gesture as if she was willing to gather it at a distance, and at once the plant detached itself from its place, and fell at the feet of the amazed spectators. It was not only a leaf which thus fell near the feet of the bystanders, it was a quantity sufficient to make up a pretty large bundle.

85. M. Delafond told me likewise that he was assured by unexceptionable witnesses that the same clairvoyant had often caused dry plants hanging from a rope, to stand up erect, and that she foretold every time which of these packs was to fulfill the evolutions.

86. M. Binet, a manufacturer of chemical apparatus, assured me too that a friend of his who was passionately fond of the cabal, had found the means of communicating with disembodied Spirits; it is true that this person could not see them, but for several months he found two dollars every day upon the mantel of his chimney, though he had never been able to discover by what means that money could thus enter his room. He might sleep or remain awake, these two dollars never failed to come and place themselves on the chimney.

87. A mesmerizer of Batignolles, known and respected by every one, M. Chambellon, told me he often witnessed facts of the same nature; and that he might give the most unanswerable proofs of their reality; but he had unfortunately been forbidden by the Spirits to do so.

88. M. Winnen, a member of the Magnetic Society, as conscious as he is skeptical, is said to have produced the suspension of a clairvoyant prepared for this object. Many persons were present at the performance, and were able to pass their hands beneath the clairvoyant's feet.

[To be continued.]

[From the Northern Home Journal.]

"AS A MAN THINKETH, SO IS HE."

BY JAMES A. CLAY.

Granting the above text to be true, that is, that we are with our thoughts, right or wrong, how important that we think right, that we may be right. Correct thoughts or principles must precede the like actions as well as mal-practice be preceded by like opinions. Another phase is sometimes given to the above text, not altogether so acceptable, which is this: If a man thinks he is right, he is so. But I did not like my pen to discuss the different interpretations of the text, but rather to show the importance of truthful premises, in order to the like conclusion, or a truthful theory or doctrine, in order to a like practice.

When we look abroad into the world, we everywhere see what we admit to be wrong, and it is not unfair to conclude that this wrong in practice is preceded by a like in principle. The slaughter of nation by nation, the execution of individuals by states, the chastisement of children by parents, and of less children by greater, the whole throughout a system of violence to overcome at most, only a nation's honor, a state's law, a parent's authority, a child's revenge, or may be, all may be summed up in the latter, "a child's revenge," for which children, parents, states and nations bleed.

This is a principle of blood for blood, eye for eye, tooth for tooth, blow for blow; or, as I said before, all may be summed up in blow for blow.—A whole nation may bleed for the merest offense to one of its meanest subjects. Can all this be under the sanction of Christianity,—if one smite thee on the right cheek, turn the other also?—or with the approbation of humanity? or with the approval of our own common sense? Nay. Should one adopt so absurd a philosophy in almost any matter, and teach men so, the whole enlightened community would be "down on him" with contempt and ridicule. Just as well borrow of Norway her piercing winter's atmosphere to change our autumn breezes into a genial summer's heat.

Let us imagine a change in the principles of our philosophy, if we are blind enough to call such ab-

surdities philosophy. Let us imagine the rulers of our nation peace men, forgiving men, christian, common sense men, and adopt the principles of philosophy that will stand the test of the most scrupulous or increase of every human creature. Let President Pierce strike his flag of stars and stripes, and run up in its stead a broad white one, as an emblem of peace with the world. Let every warship give her implements of warfare to be moulded and forged into implements of husbandry. Let every officer, civil and military, (if you please) retain his salary, and every soldier his pay, and march them to the far west, (and double the number by